May 29: 1732 Mr. Evans
On this Book

2

The Final Destruction of the Great Destroyer:
Or, Death made Easy by Christ's Personal
and General Conquest over it.

Discours'd in a Funeral Sermon

On the much Lamented

DEATH

OF

Robert Baker, Esq;

Who departed this LIFE at St. *Edmunds-Bury*, Nov. 29. 1713.
Aged Thirty One Years.

By SAMUEL BURY, V. D. M.

Mente integra, Fide firma, virtute robusta, parati ad suscipiendam Dei voluntatem, pavore mortis omni exclusō; Immortalitatem quæ sequitur cogitamus. Et cum accersitionis propriæ Dies venerit, incunctanter & libenter ad Dominum ipso vocante venimus. &c. Cypr. Sect. 5. de Lapsi.

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A Funeral Sermon

On the much Lamented

DEATH

OF

Robert Baker, Esq;

Who departed this LIFE at St. Edmunds-Bury, Nov. 20. 1715.
Aged Thirty One Years.

TO

Mrs. ANNE BAKER the Mother, Mrs. ELIZABETH BAKER the Relict, Mr. JOHN BAKER the Brother, Mrs. JANE HURRION the Sister, of the Deceased.

Much honoured and dear Friends,

THE *Loss of Relations is one of the greatest Grievances of Human Life; and the deepest Impressions are thereby usually made upon the tenderest Spirits. When* Rachel *had lost her* Children, *she* refused to be comforted, because they were not. *When* Naomi *had lost her* Husband, *she bemoans it to all her Friends, that* God had dealt very bitterly with her. *When* Mary *and* Martha *had lost their* Brother, *they could not refrain* weeping *even in Christ's Presence. And when* David *had lost his beloved* Jonathan, *he was* greatly distressed for him.

I cannot but be very sensible, there are some peculiar Circumstances which must greatly aggravate this *Loss which you are now lamenting; but if it could any wise alleviate your Sorrows, I might tell you of* many, *yea of very many, besides my self, who heartily join in the deepest* Condoleances.

I would be far from exasperating *any of your Troubles,*

Sarah Mowris

Troubles, or opening *your* Wounds *to make them* bleed afreſh, *but would rather rejoice if I could adminiſter any Oyl to heal them.*

Both Reaſon and Religion tell us, that ſome favourable Allowances *ought to be made to all* Mourners. *Oppreſſed Nature muſt have its Relief, and Griefs are often eas'd by Groans. Nor is it an eaſy Matter, even when the Judgment is ſatisfied, preſently to fall upon the Practice of Duty, or to quiet and ſtill the Paſſions.*

However, it is certainly the great Wiſdom, and Duty, and Excellency of Chriſtians, to endeavour to moderate their Sorrows, and keep them within their proper Bounds, and not to loſe *the* Poſſeſſion *of* themſelves *by their other* Loſſes, *nor to* mourn *for their dead without* meaſure, *or as Perſons that are* without Hope; *but to endeavour after the Recovery of a calm and ready Mind.*

It was a ſtrange Saying of Seneca, *that famous* Moraliſt, My Thoughts of the Dead are not as others are; I enjoy'd them as one that reckoned I ſhould part with them, and I parted with them as one that reckon'd to enjoy them again. *Whatever Meaning his Words have, they have a very profitable Inſtruction in them to all Chriſtians, and may learn them their Duty, both in their Days of Joys and Sorrows.*

We are daily looking into our Friends Graves, *and leave them for awhile to ſleep there; but as ſure as they ſleep they ſhall awake again, and as ſoon as they awake they ſhall ariſe, and when they ariſe they ſhall then live for ever.*

We fooliſhly think our ſelves at a mighty Diſtance

from

from them because they are dead, whereas we are really distinguished but by very short Intervals. It is but awhile, and we shall see them, and know them, and enjoy them again, and with an unspeakable Advantage too, as being in themselves incomparably more desireable than ever they were before, when we shall find them divested of all their sinful and natural Infirmities.

Let the Peace of God therefore keep your Hearts and Minds at present, and silence all murmuring and tumultuous Passions, if any such should begin to discompose you: And let the Psalmist's *Reflection be always a Restraint and Check upon you,* I was dumb and opened not my Mouth because thou didst it.

It cannot be denied, but you have lost a very dear and useful Relation *from amongst you:* But weep not for him, but for your selves and Children. *He is out of the* Reach *of all your Concern and Passion, nor does he* need *your Tears, in those joyful and blessed Regions where God has set him. He is Conqueror and more than Conqueror over all his Enemies, even the last of them, and as happy and safe as he can wish himself to be.*

Whilst you are still rolling and tossing upon a tempestuous Sea, he has weather'd all Storms and Tempests, and is got into a quiet Harbour.

How much soever you want his Company, you may be well assured he wants not yours: And how much rather should you all desire to be with him, *than to have him* return to you, *and to have all his dying Work to do again?*

Is there any of you who loved him so well before, that can now envy him the Facial Vision *of his dear Redeemer, and the full Enjoyment of God his eternal*

Portion

Portion and Happiness? Or is there any of you who would not much rather say with Thomas, (when he heard of the Death of Lazarus) Let us go also, that we may die with him?

You have all of you this left to comfort you still, and I pray God you might find much Comfort in it, That some of him is still behind: As Ambrose said in his Funeral Oration on the Death of Theodosius, That tho he was gone, he was not wholly gone, for he had left Posterity behind him, in whom he liv'd: And so it is here; there is an hopeful Posterity left with you still, which we hope shall be for a Name, and a Praise, and a Glory: A Seed to serve God in the following Generation, and to reflect Honour upon their Father's Memory. May the Blessings of their Progenitors descend upon them! And the Grace of the Covenant be establish'd with them! And all of you live to see your Childrens Children and Peace upon Israel!

As to this mean Performance, which upon your Request is thus offer'd to Publick View, I hope it will be followed by your earnest Prayers, that the Blessings of Heaven may accompany it, wherever it may go, and that the manifold Infirmities of the Author might be no Prejudice to its Success upon the Readers.

I know not any thing that can be said of it more than this, That it is a Subject that concerns all Mankind, and will be of Concernment to all future Ages, till Time and Death shall be no more. But as it is likely to come but into few Hands, the vast Concernment of it will be infinitely more universal, than its Success can be thought to be.

I need not tell you the Reason why it comes out no

sooner.

sooner. There has not been any Fault on either Side *in* ſuppreſſing *it ſo long, I wiſh there might not be* many on both *in* publiſhing *it at laſt.*

It has ſeemed very probable, *perhaps to many, that the Number of my Days (a few Days ſince) had been almoſt finiſhed, having then* receiv'd *(as there was ſome Reaſon to believe)* the Sentence of Death in my ſelf, *and was thought to be haſtening apace after my* deceas'd Friend: *But my ſinful Life is yet ſpared, and God has been once more pleas'd to ſay* Return, *and to warn me to further Service, and a greater Readineſs for my Change. However, my Days upon Earth will not be many, and unleſs they were likely to be better, I cannot wiſh they ſhould; my Oyl is waſting apace, and my Glaſs is running faſter than others, and every Pulſe, and every Breath, and every Word, and bleſſed be God every* Pain too, *is leaving me one leſs of the determinate Number which God has appointed me. I pray God fit me for my great Encounter with this my* laſt *Enemy, and give me that Faith and Courage which I have endeavour'd in* this Sermon *to animate others with, and which I have* ſeen *in many!*

You will quickly find in the Peruſal *of it, that it* [redacted] Plainneſs *in which it was at firſt preach'd in the* Pulpit. *Let* nice *and* critical Readers *ſurfeit their curious Fancies upon other* Compoſures, *that will pleaſe them better, and leave this to the Uſe and Benefit of ſuch, as can bear with, and* reliſh *its* Plainneſs.

I am not aſham'd that the World ſhould know it, what little Regard I have to Dreſs *and* Ornament, *to*

labour'd

Labour'd Periods, or artful Elegances, when I am speaking to dying Men, *and* preparing *them* for dying. *I had much rather be helpful to them in* profiting *their* Souls, *than* pleasing *their* Fancies: *And if God will but honour me as an Instrument of any* Saving Good *to Men, I have all I desire and aim at in my Studying, Preaching, and Living.*

I have only to add, my hearty Wishes for all your Welfare, and that you would please to accept what follows with Candour, as being but a very poor Part of Duty and Gratitude from

Your Sympathizing Friend,

and much obliged Servant,

St. *Edmunds-Bury,*
Jan. 23. 1713-14.

SAMUEL BURY.

A Funeral Sermon ON THE DEATH OF ROBERT BAKER, *Esq;*

1 Cor. xv. 26.

The last Enemy that shall be destroy'd is Death.

IF the *Prayers* and *Tears* of many could have prevented it, we had not been now call'd to these *mournful* Offices: But every Man's *Time are only in God's Hands.* And it is his Indisputable *Right* who *made* us, to measure out the Length of our Lives, by the Rule of his own Wisdom and Council, and not to leave it to the misguided Desires or Self-Interested Affections of any, to chuse or determine for themselves or others.

WHATEVER the All-wise *Arbiter* of all Things does, must be well-done, and cannot be *better done*; tho' he is not obliged to give an Account to others, of *what*

he does, or *why* he does it. His Actions, as to us, are often myſterious and dark; but they are always wiſe and juſt. When *Clouds and Darkneſs are round about him, Judgment and Righteouſneſs are ſtill the Habitation of his Throne.*

Man therefore is always [illegible] to acquiesce in his Diſpenſations, and ought to [illegible] *ours*, which is a wiſe and reaſonable Improvement of what he does: And this is what I ſhall aim at, and endeavour to aſſiſt your in (as God ſhall enable me) from the Words read.

It cannot but be proper in *Melancholly* Occaſions, to make choice of *Comfortable* Subjects: To get *Meat out of the Eater, and Sweetneſs out of the ſtrong*: And not to *add Affliction to the afflicted*, but rather *bind up their Sores.* And what a different Proſpect ſoever, my Text at the firſt Glance might probably give you, yet there are Two Springs of very great Comfort ariſing out of it for every Believer, which will give him refreſhing Cordials againſt the moſt Diſpiriting Fears, and Melancholly Diſturbances even of Death it ſelf. The one of theſe is, *That Death is his laſt Enemy.* And the other, That *this laſt Enemy ſhall be deſtroy'd.*

I. That *Death is his laſt Enemy.* To hear of an *Enemy*, perhaps may ſtartle him; but to hear of his *laſt* Enemy, muſt needs *comfort* him. It is not a little *Mercy* to be able to ſee to the *fartheſt* of our *Miſery.* For a Man that has *many* Enemies, to hear of his *Laſt*, will certainly inſpire him with an uncommon Courage and Magnanimity for his laſt Encounter, as knowing that his Warfare is then accompliſhed; and if he can but *paſs the Pikes* once more, that all ſhall be well with him for ever after.

II. That *this laſt Enemy ſhall be deſtroy'd.* And what can be more comfortable than to have an Aſſurance of a full and final Victory? And, this the Apoſtle infers from what he had before aſſerted, namely, That the Mediatory Kingdom of Chriſt ſhould be determined, and deliver'd up at laſt unto the Father; which yet could not be done, before every Enemy ſhould be perfectly ſubdued. And *Death* being one of theſe Enemies, and the *laſt* of them, Death it ſelf muſt be firſt deſtroy'd, and then ſhould the End be. These

These Two Branches of my Text, shall be the Two *Topicks*, or Heads of Discourse upon this Occasion. Namely, *That Death is a Christian's last Enemy. And that this last Enemy of a Christian shall be destroy'd.*

Doct. I. *That Death is a Christian's last Enemy.*

It is not said, That it is his *only* Enemy; for a Christian has *more* Enemies than Death; Nor could Death be properly called his *last*, if he had no more. The whole Life of a Christian is a continual Warfare; he enters the Lists with many dangerous Enemies when he first commences a Christian, and fights the good Fight of Faith till he comes to lay hold of Eternal Life.

commences

The Enemies of a Christian before he comes to his last Enemy, are either *Foreign* or *Domestick*; *outward* or *inward*, either *open Invaders* or *secret Traytors*. He has Disturbances sometimes given him from Abroad, but is mostly indanger'd by Insurrections at Home.

1. *A Christian has his outward Enemies.* And these are well known to be Two, the Devil and the World.

(1.) *The Devil is his Enemy.* The Scripture speaking of the Devil, emphatically calls him *the* (a) Enemy, the Devil. He is the Enemy of God, and the common Enemy of all Men; but especially the Enemy of *Christians*: And therefore the Apostle calls him *their* (b) Adversary the Devil: Intimating, That he was *more* an Adversary to them, than he was to others.

AND the Christian needs not be told, what a vigilant, subtle, restless, malicious, and implacable an Enemy the Devil is: And how constantly he is accosting him, in every Age, Calling, Relation, Capacity, and Condition of Life; and in every Company, and every Place, and at all Times; and how greatly he wants the *whole Armour of God*; yea, the Strength and the Grace of God, to repel all his *fiery*

(a) Mat. xiii. 39. (b) 1 Pet. v. 8.

Darts; and to preſerve him from the Paws of ſuch a Lion, which is always purſuing, and *Night and Day ſeeking to devour him.* (c)

(2.) The *World is his Enemy.* And never a greater Enemy than when it pretends to the greateſt Friendſhip. 'Tis a dangerous thing to ſee it ſmile: It kills, for the moſt part, whenever it embraces. It ſhews its Allurements firſt to the Eyes, and then inſinuates it ſelf into the Heart, and then poiſons the Soul with its luſcious Philtres. There are ſome that eſcape its dangerous Snares, but the moſt are taken in them. *The Luſt of the Fleſh, the Luſt of the Eye, and the Pride of Life,* are very great and threatning Temptations to the beſt of Men.

2. *A Chriſtian has his inward Enemies.* And theſe are the *Canaanites* that dwell within him; his Luſts and Corruptions, his boſom Sins, and of all Enemies theſe are the worſt. The Enmity of the Devil and World could never hurt him, if it were not for theſe ſecret Enemies within him. There's no *Spark* of Temptation could ever faſten, if it were not for the *Tinder* within that takes the Fire. There's no Tempeſt or *Storm* could ever ſhatter him, if he had not a treacherous *Pilot* within to make the Shipwreck. 'Tis his inward Pride and Carnality, and Covetouſneſs, and Infidelity, and his remaining Prejudices againſt the Strictneſs and Power of Religion, that are his worſt Enemies, and of whom he is in the greateſt danger.

However, in God's due time, both his *outward* and *inward* Enemies, ſhall all be ſubdued and vanquiſhed for him; *but the laſt Enemy that ſhall be deſtroy'd is Death.*

In the Proſecution of the *firſt Doctrine*, I ſhall ſhew you:

Firſt, That *Death* is an *Enemy.*

Secondly, What *kind* of *Enemy* Death is. And,

Thirdly, That Death is a Chriſtian's *laſt Enemy.*

First

(c) 1 Pet. v. 8.

Firſt, *I ſhall ſhew you that Death is an Enemy*: But here I muſt firſt *premiſe*, *That Death is not a Chriſtian's Enemy in all Reſpects, but in ſome only.* The Apoſtle reckons it into a Believer's *Privileges*; *For all things are yours, whether Paul or Apollos, or Cephas, or the World, or Life, or Death* (*d*), *or things preſent or things to come, all are yours, and ye are Chriſt's, and Chriſt is God's.*

It cannot be deny'd that Death muſt be number'd amongſt his Privileges on this twofold account.

1. *As it is an Out-let of all Evil.* The preſent World to a Believer is not only a *Scene* but a *Labyrinth* of Sorrows. He has ſomething in every State to perplex and diſquiet him, and make him uneaſy to himſelf and others. The longer he lives, the more Reaſon he has to deſire to die; for his Cares grow with his Years, and Sins with Cares, and Sorrows with Sins, and Fears with Sorrows, which trouble the Quiet, and damp the Joys of Life.

The longer he lives, the more he muſt ſee of what he would not: Either his own Difficulties, or others Calamities; publick Confuſions, or private Diſtractions; the Loſs of his Friends or Relations, or which is worſe, their ſinful Miſcarriages and Fall. If he is young, he has taſted the beſt of Life; if middle-aged, he has had all that's deſirable, and almoſt all that's tolerable in it; and if he is old, he is come to the Dregs of it, and may well be contented to die, and even groan for his Diſmiſſion.

His *Body* has not ſo many Members as it has Diſeaſes in it, nor his *Soul* ſo many Paſſions and Perplexities. And the beſt of Men have ordinarily the moſt Affliction here, not only from the more immediate Providence of God, as Preſervatives againſt greater Evils; but alſo from the Malignity and Violence of wicked Men, as Trials of their Faith, and Love, and Patience. The *Lamb* and the *Dove* (thoſe Emblems of Innocence and Meekneſs) were Sacrifices to God under the Law, and are ordinarily ſo to Men, under the Goſpel. How-

(*d*) 1 Cor. iii. 21, 22, 23.

HOWEVER, the greateſt of all a Believer's Evils is his *Sin*. It is *this* that preſſes upon him with greateſt weight, becauſe it is an Offence to GOD, a Wrong to his Soul, a Reproach to Religion, and the Occaſion of much Evil to himſelf and others; and therefore makes him cry out in the greateſt Anxiety and Diſtreſs, *O wretched Man that I am, who ſhall deliver me!*

BUT *Death* is his *Univerſal Remedy* againſt all theſe growing Evils; it frees him from all at once; not only from *ſuffering*, but from *ſinning*: It caſts out this curſed *In-mate*, that for all his Life-time would keep Poſſeſſion: It frees him from all Danger and Fear of ſinning: Yea, and from all Inclinations and Temptations to it. *He that is dead ceaſeth from ſin.*

2. *As it is an In-let of all good*: The Soul of a Believer in this Life, is only aſpiring to Happineſs, but cannot attain it; but when once releaſed from its earthly Priſon, is made perfectly happy in the bleſſed Society of Saints and Angels, and in the eternal Enjoyment of GOD himſelf, in *whoſe preſence there is fulneſs of Joy, and Rivers of pleaſures for evermore.*

AND therefore in this Senſe, Death is an unſpeakable *Gain* to a Believer; and no wonder that this makes him deſirous to be *abſent from the Body, that he may be preſent* (e) *with the Lord.*

BUT *notwithſtanding* this, it muſt ſtill be own'd, that *Death* in *ſome Senſe* is a *Believer's Enemy*. And thus it is in theſe *two* Reſpects;

(1.) *As it deprives him of all his temporal Comforts*: Tho' it poſſeſſes him of better, yet it loſes him theſe. It ſpoils him of all his worldly Subſtance at once, his Houſes and Lands, his Silver and Gold, and all his Treaſure; it turns him out of the World as naked as he came firſt into it. It deprives him of all his earthly Friends and Relatives; the Deſires of his Eyes, the deareſt Companions of Life, the pleaſanteſt Poſterity, and of the Converſation and Society of all Mankind. *I ſhall behold Man* (f) *no more with the Inhabitants of the World.*

(2.) As

(e) 2 Cor. v. 8. (f) Iſa. xxxviii. 2.

(2.) As *it inflicts on him many Temporal Evils.* Tho' it frees him at laſt from all, yet till the fatal Stroke is given, it brings on many. The Death of a Chriſtian has oftentimes many frightful Harbingers. A whole *Troop* of Afflictions, Pains, Aches, Sickneſſes, and Lothſome Diſtempers, are ſometimes ſent to prepare the Way for it; but ſtill it muſt be own'd, theſe are not always *alike terrible.* Tho' Death comes ſometimes as a *Roaring Lyon*, and breaks the very Bones to Pieces, yet at other times it comes but as a *Moth in a Garment*, and cauſes them only to *pine away*, and conſume inſenſibly.

But which way ſoever Death comes, it infallibly *breaks the Frame of Nature*, and *diſſolves the Union of Body and Soul*, and ſeparates betwixt thoſe dear and intimate Companions of Life, that liv'd ſo long, and liv'd ſo lovingly together. And in *this Senſe*, Death to a Chriſtian may well be ſaid to be an *Enemy.*

Secondly, *I am to ſhew you what manner of Enemy Death is.*

And here I ſhall not confine my ſelf to ſpeak to *Believers* only; *But whoſoever has an Ear to hear let him hear it.* It is fit that every Man, as he is a *dying* Man, ſhould know what an Enemy he has to conflict with, that he might be alarm'd, and have time given him to prepare for the Encounter. Know it therefore, that you might not be ſurpris'd, That this Enemy Death, is,

1. *A Common Enemy.* He levels his Dart againſt every Man; againſt Men of all Ages, Nations, and Languages; againſt Men of all Conditions, Callings, Orders and Diſtinctions; and reſolves upon nothing leſs than the Sacrifice of all Mankind. What was ſaid of *Iſhmael*, of old, (g) *That his Hand was againſt every Man*, may as truly be ſaid of Death ſtill. He is an Enemy to all Men, to young and old, to rich and poor, to noble and baſe, to learned and unlearned, to bond and free, to good and bad, to Saint and Sinner, to *you* and *me*, and every one in the World beſides; and therefore let no Man flatter himſelf, that he

(g) Gen. xvi. 12.

he ſhall eſcape this Enemy. *What Man is he that liveth, and ſhall not ſee Death? (h) Shall he deliver his Soul from the Hand of the Grave?* There is no Title given to Man that can ſet them farther off from the reach of Death, than the Title of *Gods*; but tho' ſome of them are called *Gods*, yet all of them muſt die like Men. (i) The Mortal *Scythe* encounters the Royal Scepter: Neither the *Dignity* of the *Prince*, nor the *Piety* of the Prophet, can be any Protection from this Enemy. *There is no Man hath Power in the Day of Death*, and *there is no Diſcharge (k) in that War.* The Scripture, as well as Experience, tells us, that *Death is the way of all (l) the Earth*; and *the Grave in an Houſe appointed for all (m) the Living.*

2. *It is a ſecret Enemy.* It lurks for us in all Places, that it might ſurprize and catch us at unawares: It is in our very Boſoms; it is in our Bowels, tho' we diſcern it not; it is in every thing we ſee, in every thing we taſte, in every thing we enjoy. The Fire may burn us, the Water may drown us, the Air may poiſon us, and the Earth may open its Mouth and ſwallow us up. We have Death dwelling with us in our Houſes, walking with us in the Fields, lying down with us in our Beds, and wrapt about us in our very Cloathes; 'tis always with us, and within us, and round about us, tho' we ſee it not: And therefore,

3. *It is a prepared Enemy.* Always at hand, and always arm'd, and always appointed at God's firſt Command to give the Fatal Blow. If Heaven does but grant it a Warrant, *Benhadad* is ſlain in his *Bed*, and *Amnon* at his *Table*, *Belſhazzar* in his *Cups*, the *Egyptian Firſt-born* in their *ſleep*, *Nadab* and *Abihu* in their *Offering*, *Saul* in the *Field*, *Cæſar* in the *Senate*, *Caligula* in the *Theatre*, *Antiochus* in his *Coach*, *Zechariah* in the *Temple*, *Joab* at the *Altar*, and Pope *Victor* at the *Sacrament*.

If God does but ſay to it, *ſmite*, 'tis always ready, and ſmites dead in a moment; it is armed with all kind

(h) Pſal. lxxxix. 48. (i) Pſal. lxxxii. 6, 7. (k) Eccl. viii. 8. (l) Joſh. xxiii. 14. (m) Job xxx. 22.

kind of Armour, and can infallibly kill with any Weapon: It ſhoots out of every *Quiver*, and a fatal *Cataſtrophe* attends on every Occurrence. It can kill with a *Smell*, with a *Touch*, with a *Dream*, or with a *Paſſion*: The great *Homer* is ſaid to be kill'd with *Grief*, *Philemon* with *Laughter*, *Fabius* with an *Hair*, *Adrian* with a *Fly*, and *Anacreon* with the Kernel of a *Raiſon*.

4. *It is an unavoidable Enemy.* There is no Poſſibility of any Man's eſcaping it. The Living know they *muſt* die (*n*). It is *appointed* (*o*) for all Men to die, and God's Appointments are unalterable; there never was, or could, or can be, any kind of Munition, Screen, or Defence againſt it. Look back into all Ages, and it can never be found, that any Human United Powers have ever withſtood it, nor ſhall they be ever able to withſtand it in future Ages.

Neither Strength, nor Vigour, nor Pomp, nor Greatneſs, nor Wiſdom, nor Policy, can ever ward off the mortal Stroke: The Young, the Strong, the Healthful, the Honourable, the Valiant, and Stout-hearted, have all fall'n, or ſhall fall before it.

It deſpiſes the *Art* of the greateſt *Phyſicians*, and bids Defiance to all their Learned Rules and Medicines; even *Galen*, *Hippocrates*, and *Æſculapius* themſelves, became its Prey and Sacrifice, as well as their *Patients*.

How well ſoever Men may pretend to fortify againſt it, and with what Reſolution ſoever they may maintain their Fortreſſes for a-while, yet it certainly prevails at laſt, either by Battery or Storm, or a longer Siege, againſt the ſtouteſt Defendants. The Experience of many Thouſand Years aſſures us, that Death is an *inevitable* and *irreſiſtible* Enemy: And therefore,

5. It *is a formidable Enemy.* We ſometimes read of the *Terrors of the Shadow of Death*, and ſometimes of the *Terrors of Death* it ſelf; and Death is ſometimes called the *King of* (*p*) *Terrors*.

(*n*) Eccl. ix. 5. (*o*) Heb. ix. 27. (*p*) Job xviii. 14.

And it is certain, that Death is a very terrible Enemy in Two Senſes.

(1.) *In the Apprehenſion of Nature.* It has Abundance of Terror ſometimes in the very *Forerunners* of it. In the languiſhing Sickneſſes, and racking, torturing Pains that lead to it. A very mournful *Accent* might be obſerv'd in *Hezekiah*'s Words, *He will cut (q) me off with pining Sickneſs, from Day even to Night, he will make an End of me: I reckoned till Morning, that as a Lion ſo he will break all my Bones, from Day even to Night thou wilt make an End of me.*

It is alſo terrible in *its own Nature*, as it is a Diſunion of Body and Soul; a Privation of Life, and all the Comforts of it.

And it is alſo terrible in its *Conſequents*, as it brings into a State of Darkneſs, of Rottenneſs, and Corruption. The Grave is in it ſelf but a frightful Solitude: The Shipwrack of Nature muſt no doubt be terrible to Nature.

(2.) In *the Apprehenſion of Conſcience.* When it is look'd upon as a Token of God's Diſpleaſure, as the awful Gate that opens into Eternity, as a ſolemn Summons to the Final Judgment, where the greateſt of all Cauſes, even the Cauſe of Eternal Life and Death muſt be decided, and the Awards of Juſtice immediately follow, it muſt needs be terrible; it is ſo even to the Godly, if they are under the leaſt Uncertainty as to their Spiritual State, but how much more terrible muſt it be to the Wicked?

Oh! the Convulſions and Agonies of an awakened Conſcience at that dreadful Hour, when the miſerable Sinner *cannot live* and *dare* not *die!* Well might the Heart of *Felix tremble* when he heard of it, and well may *Belſhazzar's Countenance be* (r) *changed, and his Thoughts trouble him, and the Joints of his Loins be looſed, and his Knees ſmite one againſt another,* when he had but an uncertain Appearance of it!

It

(q) Iſa. xxxviii. 12, 13. (r) Dan. v. 6.

It is ſurely a very *fearful* (s) *thing to fall into the Hands of the Living and Ever-living God.* And were it not that they fooliſhly put Death at a Diſtance from them, or diverted themſelves with ſome worldly Pleaſures or Buſineſs from the Thoughts of it, or elſe hardened their Hearts in their Infidelity as to a future State, the Powers of the World to come muſt neceſſarily make ſome *awful Impreſſions* on them; and they could not but *through fear of Death be all their Life-time ſubject to Bondage.*

6. *It is a deſtructive Enemy.* *Death* and *Deſtruction* in Scripture are put (t) together. To ſend the Body to the Grave, is to turn a Man to Deſtruction (u). And to *redeem the Life from Deſtruction*, (w) *and to ſave it from going down to the Pit*, are Words that ſignify the ſame thing. The Body or *earthly Houſe of this Tabernacle is diſſolv'd* (x) *by it.* The Conſtitution and Frame of Nature is (for the preſent) broken; and in this Senſe Death may be call'd the great *Apollyon* or Deſtroyer of Men, for it *ſpoils Men of themſelves.* But after all this I muſt add,

7. *It is yet a vanquiſhable Enemy.* Tho' it is in it ſelf deſtructive, yet Death it ſelf may be deſtroy'd. Tho' it kills, yet it may be conquered. There is a Way found out by the Wiſdom and Grace of God in the Goſpel, for poor Captives to conquer and upbraid this proud Conquerer, and to *lead Captivity captive.* This is one of the great *Paradoxes* of the Chriſtian Religion, but I hope to make it eaſy and evident to every Capacity by what ſhall follow.

Thirdly, *Why is Death call'd a Chriſtian's (laſt) Enemy?* I anſwer.

'Tis ſo call'd for theſe Two plain and obvious Reaſons.

1. *Becauſe it is the laſt Enemy that ſhall aſſault him.* He has met with many Enemies in his Life, but after

(s) Heb. x. 31. (t) Job xxviii. 22. (u) Pſal. xc. 3. (w) Pſal. ciii. 4. (x) 2 Cor. v. 1.

Death he ſhall have no more. The Devil, and World, and Sin, ſhall no more hurt him, nay, nor offer to hurt him any more for ever. The Devil cannot follow him, the World muſt be left behind him, and every Sin ſhall die with him, and live no more.

2. *Becauſe it is the laſt Enemy that ſhall be deſtroy'd for him.* The Lord Jeſus Chriſt, the Captain of his Salvation, has conquered his other Enemies already; he has conquered the World, and he has conquered Devils, and he has conquered his Corruptions, and laſt of all he will conquer Death for him: *The laſt Enemy that ſhall be deſtroy'd is Death.* And this brings me to the ſecond Doctrine, *viz.*

Doctr. II. *That this laſt Enemy ſhall be deſtroy'd.*

It would be very uncomfortable for you, and what I could not be ſatisfyed with my ſelf, to give you only an Account and Character of this formidable Enemy, and the imminent Danger you are always in by him, if I might not proceed to tell you of a certain and final Victory over him at laſt, and that this proud Deſtroyer ſhould be himſelf deſtroy'd.

I muſt therefore deſire you to allow me ſome time, in diſcourſing on this ſecond Doctrine, and to enquire,

Firſt, *What* it is for *Death* to be *deſtroy'd*.

Secondly, *When* is it this Enemy ſhall be deſtroy'd.

Thirdly, *How and by whom* this Deſtruction will be.

Firſt, *What is it for Death to be deſtroy'd?*

In anſwer to this, there are Five things to be conſidered in Death: Namely, the *Sting*, the *Strength*, the *Fear*, the final *Dominion*, and the *Being* of it; and the Deſtruction of Death muſt refer to the Deſtruction of all theſe.

1. *There is the Sting of Death.* And this the Apoſtle tells us, is Sin; *the Sting of Death is* (*y*) *Sin*; and Sin might very aptly be compared to a *Sting*, becauſe it *pierces*, and *pains*, and *poyſons* the *Soul*, as a Sting does the *Body*. Now

(*y*) 1 Cor. xv. 56.

Now the *Deſtruction* of Death, in this Senſe, is the *deſpoiling* it of this its Sting, or diſarming it of this Weapon, whereby alone it could deſtroy. When Death has loſt its Sting, it is then deſtroy'd.

2. *There is the Strength of Death.* And this is, in ſome Senſe, the ſame with the Strength of Sin; and *the Strength of Sin is the* (z) *Law.* It is the Law that *curſes* the Sinner; *Curſed* (a) *is every one that continueth not in all things which are written in the Book of the Law to do them.* It is the Law that *condemns* the Sinner, and condemns him to *Death*; *Duſt thou art, and unto Duſt ſhalt thou return* (b). *In his treſpaſs that he hath treſpaſſed, and in the Sin that he hath ſinned, in them ſhall he* (c) *die.*

Now the Deſtruction of Death, in this Senſe, is the Removal of the Curſe, and the the taking off the Sentence of the Law. When the Curſes and Condemnation of the Law ceaſes, the Strength of Death is deſtroy'd.

3. *There is the Fear of Death.* I don't mean a *natural Fear* of it, for this in ſome meaſure will be always found in the Beſt of Men. Nature will be Nature ſtill, and will act the Part of Nature in every Man; but by *Fear* of Death, I mean a *ſlaviſh, inordinate* and *ſinful* Fear of it.

Now the Deſtruction of Death in this Senſe, is our *Victory* over the *Fears of Death.*

4. *There is the Dominion of Death.* The Apoſtle ſpeaks of Sin reigning unto Death, and alſo of the *Reign of Death* (d) it ſelf; and Death never appears more in its kingly Power, than when it has got its Enemies under him: When the Body is once proſtrate in the Grave, and lies mouldring and rotting there, then Death is in its Dominion.

Now Kings are deſtroy'd when their Kingdoms ceaſe, and Death is deſtroy'd when it has loſt its Kingdom, or kingly Power, that is, when the Bodies of Men ſhall be held under the Power of Death no longer.

5. *There*

(z) 1 Cor. xv. 56. (a) Gal. iii. 10. (b) Gen. iii. 19. (c) Ezek. xviii. 24. (d) Rom. v. 14, 17.

3. *There is the Being of Death*, or what we call Death it ſelf. Now the final and abſolute Deſtruction of Death is the utter *Abolition* of it, or its ceaſing to be. And when there is no ſuch thing as Death in the World, then might it be ſaid in the moſt *compleat*, and *ſtrict*, and *proper* Senſe to be *deſtroy'd*; but,

Secondly, *When is it this Enemy ſhall be deſtroy'd?*

To this we muſt anſwer according to the fore-mentioned Particulars conſidered in Death; and taking Death in the ſeveral Senſes aforeſaid, the Anſwer will be this:

1. *The Sting of Death is deſtroy'd, whenever the Reigning Power of Sin is mortified*; when Sin has loſt its Command, then Death has loſt its Sting. The Sting of Death and the Power of Sin die together.

2. *The Strength of Sin is deſtroy'd, when the Law of God is ſatisfied.* When all the Demands and Penalties of it are fully anſwered, when its Curſe is removed, and its Sentence executed.

3. *The Fear of Death is deſtroy'd, when the Thoughts of dying are become eaſy, placid and delightſome*; and the Soul has attained ſome ſatisfying Evidences for a better Life, and a good Security againſt Wrath and Hell.

4. *The Dominion of Death is deſtroy'd at the Reſurrection from the Dead.* When all its Captives ſhall be releas'd, and *every Grave ſhall give up its Dead. When this Corruptible ſhall put on Incorruption, and this Mortal ſhall put on Immortality, then ſhall be brought to paſs the Saying that is written, Death (e) is ſwallowed up in Victory.*

5. *The Being of Death is deſtroy'd at the Re-union of Soul and Body*; at the firſt Commencement of Eternal Life; for after that Believers *can die (f) no more, but are equal unto the Angels, and are the Children of God, being the Children of the Reſurrection.*

Thirdly,

(e) 1 Cor. xv. 54. (f) Luke xx. 36.

Thirdly, *How and by whom ſhall this laſt Enemy be deſtroy'd?*

To this I anſwer *at once*, *It is by Jeſus Chriſt, and by Chriſt only.* There was none but the valiant *David* that durſt encounter the great *Goliah*, when he defy'd the Armies of the living God; but he was not at all afraid of him: *Let no Man's Heart fail*, ſaith he, *becauſe of him, for I will go over and fight with this Philiſtin.* No more was there any but the *Lyon* of the *Tribe* of *Judah*, that durſt encounter this King of Terrors. And Chriſt has fairly conquer'd Death in its own Territories. He went into the very *Den* of the *Dragon*, and fought and foil'd him there, and reſcu'd the Prey of the Terrible out of his Paws, and came off a Conqueror.

But how is this laſt Enemy deſtroy'd by Chriſt?

I anſwer, 'Tis deſtroy'd *gradually* in the following *ſucceſſive Conflicts and Victories.*

1. *He takes out the Sting of Death, by conquering the reigning Power and Dominion of Sin, and by procuring the Remiſſion of it.* The *Pardon* of Sin and the *Death* of Sin are both from Chriſt.

It is *by* him that a guilty Sinner ever obtains *Forgiveneſs*; *in whom we have Redemption thro' his Blood, the* (g) *Forgiveneſs of Sin, according to the Riches of his Grace.* It is he that is *exalted* at *God's* right *Hand*, to *give Repentance to Iſrael*, and *Remiſſion* (h) *of Sins. Forgiving one another*, ſaith the Apoſtle, as *God for Chriſt's* (i) *ſake hath forgiven you. This is my Blood of the New Teſtament*, ſaith Chriſt, *which is ſhed for many for the Remiſſion of Sins* (k). He procures the Remiſſion of Sin by his Blood, by the *Effuſion* and the *Application* of it. And this Blood of Chriſt draws out the Sting of Death.

'Tis *Chriſt* alſo *by his Spirit*, who *ſubdues* the *reigning Power and Dominion of Sin* in the Heart. The old Man

(l) *is*

(g) Eph. i. 7. (h) Acts v. 31. (i) Eph. iv. *ult.* (k) Mat. xxvi. 28.

(*l*) *is crucified with him, that* the *Body* of *Sin might be deſtroyed, that henceforth we ſhould not ſerve Sin.* It is he *who is the ſtronger than the ſtrong Man armed, and takes away all his Armour wherein he truſted, and then divideth the Spoil* (*m*).

The *Spirit* of *Chriſt convinceth* a Sinner of the Danger and Sinfulneſs of his State, and *awakens* his Conſcience, and *pricks* him at the Heart for Sin; and then *perſwades* him out of his evil Courſes, and *alienates* his Mind, his Will and Affections from the Love and Deſire of Sin. And when this is done, Sin is *dethron'd*; and when Sin has loſt its Dominion and Throne, *Death* has loſt its *Sting*. The penitent and pardon'd Sinner may ſing with Triumph, *O Death where is thy* (*n*) *Sting! O Grave where is thy Victory!*

2. *He takes away the Strength of Death by his meritorious Obedience and Satisfaction.* The Strength of Death conſiſteth in the Strength of the Law, or in the condemning Power and Curſe of God's Law. 'Tis this that binds over a Sinner to Death and Damnation, and gives Strength to Death.

But Chriſt has undertaken for all Believers, that he would free them both from the Curſe and the Condemnation of God's Law. And this he has already done, by ſubmitting to an *Imputation* of their Sins, and undergoing the Penalties of the Law, and *offering* (*o*) *up himſelf a Sacrifice to God on their behalf, and making full Satisfaction* to offended Juſtice for them. *He hath redeemed us from the Curſe of the Law, being made a Curſe for us* (*p*), *for it is written, Curſed is every one that hangeth upon a Tree. There is no Condemnation to them that are in* (*q*) *Chriſt Jeſus. All we like Sheep had gone aſtray, we had turn'd every one to his own way, and the Lord hath laid on him the* (*r*) *Iniquity of us all.* So that by the Expiation of their Guilt, and his acting in their ſtead, and fulfilling all Righteouſneſs for them, and imputing his pure and ſpotleſs Righteouſneſs to them, he has cancell'd and made

(*l*) void

(*l*) Rom. vi. 6. (*m*) Luk. xi. 22. (*n*) 1 Cor. xv. 55. (*o*) Eph. v. 2. (*p*) Gal. iii. 13. (*q*) Rom. viii. 1. (*r*) Iſa. liii. 6.

void the Law, as to its damnatory and curſing Power againſt them: And by this Means he has deſtroy'd the *Strength* of Death.

3. *He conquers the fears of Death, by the Evidence of Faith and Holineſs, and a Vital Union.* He gives to a Believer the *Light* of *Faith*; and *aſſures him that he does believe.* And *that he that believeth in Chriſt, tho' he were dead, yet ſhould he live; and whoſoever liveth and believeth in him, ſhall never die,* i. e. *eternally* (s).

He evidences to him the *Tokens* of the *New-birth.* And that God has implanted in him the *Graces* of the Covenant, and made him *Partaker* of the *Divine Nature,* and *cleanſed* him in a ſaving Meaſure from all his Filthineſs, and therefore perſuades him, *That being thus pure in Heart he ſhall* (t) *ſee God.*

He ſhews him how by his *Spirit* and *Faith* he has *ingrafted* him into that myſtical Body, whereof he himſelf is Head. And that all his Members ſhall, after Death, be *glorify'd with himſelf. Becauſe I live, ye ſhall* (u) *live alſo; and at that Day ye ſhall know, that I am in my Father, and you in me, and I in you.*

The clear Evidence of this carries Believers above all the ſlaviſh Fears of Death, and makes them willing and deſirous to die; *When* they *know if the earthly Houſe of their Tabernacle is diſſolved, that they have a Building of God, an Houſe not made with Hands, eternal in the Heavens; they groan earneſtly, deſiring to be cloathed upon with their Houſe which is* (w) *from Heaven. They are confident,* I ſay, *and willing rather to be abſent from the Body, and to be preſent with the Lord.*

When *their Eyes have once ſeen God's Salvation,* they preſently ſing with good old *Simeon, Now letteſt thou thy Servant* (x) *depart in Peace. Tho' they walk thro' the Valley of the Shadow of Death, they will* now *fear* (y) *no ill.* The Faith and Aſſurance of a bleſſed Reſurrection to Immortality, makes them Triumph. And thus they are *delivered by Jeſus Chriſt, who thro' fear of*

(s) Joh. xi. 25, 26. (t) Mat. v. 8. (u) Joh. xiv. 19, 20. (w) 2 Cor. v. 1, 2, 8. (x) Luk. ii. 29. (y) Pſal. xxiii. 4.

Death had all their Life-time before been ſubject (z) *to Bondage.*

4. *He overcomes the final Dominion of Death by his Reſurrection and Aſcenſion.* Thus he overcame it for himſelf. *Chriſt being raiſed from the dead, dieth no more; Death hath no more Dominion* (a) *over him.* And thus he obtain'd Authority over it for others alſo. *I am he that liveth and was dead; and behold I am alive for evermore, Amen, and have the Keys* (b) *of Hell and Death.* And it is by his Reſurrection that Believers obtain the Victory over Death. *Bleſſed be the God and Father of our* (c) *Lord Jeſus Chriſt, who according to his abundant Mercy hath begotten us again to a lively Hope, by the* (d) *Reſurrection of Jeſus Chriſt from the Dead.*

Had not Chriſt riſen, the Devil and Sin and Death had triumph'd for ever: *And then,* as the Apoſtle ſaith, *our Faith had been in* (e) *vain, we ſhould have been yet in our Sins, and thoſe that had fallen aſleep in Chriſt had periſhed.* But Chriſt being riſen, the Reſurrection of Believers is certain: And therefore he is called the *First-fruits of them that ſleep*; the Firſt-fruits being a Pledge and an Aſſurance of the following Harveſt. And they are ſaid to *be raiſed up together, and made ſit in heavenly Places in Chriſt Jeſus.* So that by the Reſurrection of Chriſt, Death has loſt its final Dominion over Believers.

5. *He deſtroys the Being of Death, by bringing on a glorious State of Immortality and Incorruption.* No ſooner is the Body rais'd, but it enters into Life; and the Life that it riſes into, is Life Eternal. The Members of Chriſt that *ſleep in the Duſt, ſhall then awake,* and their awakening ſhall be *to everlaſting Life* (f), never to ſleep more.

And this is the *Death of Death,* or the *abſolute, perfect and final Deſtruction of it. I will ranſom them from the Power of the Grave, I will redeem them from Death. O Death I will be thy Plagues, O Grave I will be thy Deſtruction* (g).

Nay,

(z) Heb. ii. 15. (a) Rom. vi. 9. (b) Rev. i. 18. (c) 1 Pet. i. 3. (d) Ibid. (e) 1 Cor. xv. 17, 18. (f) Dan. xii. 2. (g) Hoſ. xiii. 14.

NAY, this is not only a Conqueſt of *Death*, but a Conqueſt alſo of *Mortality*; for not only *Death*, but *Mortality* it ſelf ſhall *then be ſwallowed up in Victory*.

THAT which *remains* now upon the *Subject*, is to bring every Thing *home* to our ſelves by a particular and preſſing

Application.

AND if *Death* is *ſuch an Enemy* as you have heard, and yet *Chriſt will deſtroy this laſt Enemy* for us, Then

1. WHAT infinite Obligations are we under to Chriſt for this?
2. OF what infinite Concernment is it, to be intereſted in Chriſt? And
3. WITH what Courage and Comfort, might ſuch as have clear'd up their Intereſt in Chriſt encounter Death?

1. *What infinite Obligations are we under to Chriſt for this?* It is not poſſible to admire him and love him enough; for ſuch admirable and unparallel'd Love, which every way ſurpaſſes all Human Underſtanding. Why was it he ſhould ever ſhew a *Concern* for us, who were Apoſtates from GOD, and Rebels againſt him? And how is it he ſhould be *thus far* concern'd, as to *empty* himſelf of his *own Glory*, and Tabernacle in our Fleſh, and become *obedient to Death, even to the Death of the Croſs for us*? That he ſhould not only take on him the Human Nature, but engage as a *Surety* for us, and anſwer the moſt rigorous Demands of Divine Juſtice, and fulfil all Righteouſneſs, and become a *Prince* as well as a *Saviour* for us; and ſo freely engage to *fight all our Battles*, even to our very *laſt Enemy*, under whom we muſt otherwiſe have lain proſtrate for ever?

How infinitely *precious* ſhould this render Chriſt to all of us? And inflame our Hearts with Deſires equal to our Obligations to ſerve and praiſe him? Well might the *Pſalmiſt* ſay, *The Lord is my Strength and Song (h), and he is become my Salvation.* And well might the Apoſtle conclude with his grateful and triumphant *Doxology*, *Thanks be to God, who giveth us the Victory thro' our Lord Jeſus Chriſt.*

(*h*) Pſal. cxviii. 14.

3. *Of what infinite Concernment is it to be intereſted in Chriſt?* It is no leſs to us, than a Matter of Eternal Life and Death. *He that hath the Son hath Life, but he that hath not the Son of God, hath not* (*i*) *Life.* It is only an Intereſt in him, that gives us a Share in all theſe mighty Conqueſts. The Privileges are not granted to all *in common*, but are proper and peculiar to true Believers.

The Caſe of all *Chriſtleſs Sinners* is as diſmal and helpleſs as it ever was. For without any Relief they are ſtill expoſed to the invincible Aſſaults of this *King of Terrors*, and muſt inevitably *die the Death:* And that which is the Bitterneſs of all is this, That their firſt Death muſt lead on to a ſecond. No ſooner ſhall they feel the Poyſon of this mortal Sting, and the *Sorrows of Death compaſſing them round about, but the Pains of Hell ſhall alſo get hold upon them*; and the infinite Wrath of an Almighty God, will be *rending them to pieces, and there ſhall be none to deliver them.*

Oh! Sirs, as you have any regard for your ſelves *hereafter*, run not the deſperate Hazard of being *kill'd with Death:* But flie to this mighty *Conqueror* now, this *Prince of Life*, in whom alone there is Safety and Help for you. *Accept* of him, and believe you *may*, for God freely offers him to loſt and periſhing Sinners. Submit to all Goſpel Methods for Salvation: Abandon your deareſt Luſts; give up your choiceſt Intereſts, be obedient to all his Precepts; be cloathed with his Righteouſneſs. Deny your ſelves, and take up your Croſs, and follow him: Let no Terms part betwixt Chriſt and you. What will you *do*, or how can you *die* without him?

This, Sirs, is a Matter of the greateſt Importance to you of all others, and therefore ought not to be trifled in, or delay'd one Moment longer. Methinks neceſſary Work ſhould be made ſure, and made ſure at firſt. When a Work cannot be done too ſoon, but might be ſet about too late, it is good to be on the ſureſt Side. Let me entreat you then for the Lord's ſake, and your own Soul's ſake, that whatever is left undone, this may be done: And why ſhould I not prevail with you, when it is the One Thing neceſſary, and the ſolemneſt Work of all your Lives? You need not be perſuaded to take Time for other

(*i*) 1 Joh. v. 12.

other Things. You will of your ſelves have time for Eating, and Drinking, and Sleeping, and Talking, and managing your Civil Affairs, and why not for ſecuring an Intereſt in Chriſt, and ordering the everlaſting Concerns of your Souls?

Do you know how ſoon you may be called to grapple with your *laſt Enemy*? Are not the Arrows of Death flying by Day and flying by Night? Has not Death been knocking at your Doors, and climbing in at your Windows; and ſometimes almoſt ſhaking you at your Hearts? And ought not this to Alarm you, to be found in Chriſt, and get intereſted in his glorious Conqueſt?

SURELY, Sirs, did you act but *reaſonably*, and as Men us'd to do in Matters of much leſs Moment, y'u could not be ſo indifferent about neceſſary Things, and ſo ſlight and careleſs in Things Eternal.

You are apt enough to be ſenſible of the Force of *Neceſſity* in other Caſes; but did you fairly compare the Neceſſity of Things, you would ſoon be aſham'd of miſplacing your Diligence and Induſtry on other Matters, before you had ſecured an Intereſt in Chriſt as your firſt Concernment.

OH! be not ſo fooliſh for your ſelves, as to put off this Work to a dying Hour. What a miſerable Confuſion muſt you needs be in, when this frightful Enemy attacks you, and you have none to help you? Alas! what a little, yea what a very little is it, that a ſick and dying Man can do in ſuch Straits of Time; in the midſt of ſo much Pain and weakneſs of Body, and of ſo much Confuſion and Amazement of Mind? With what Heart can he ſet about ſo great a Work, for which there is ſo little Time? With what Face can he apply himſelf to Chriſt in his Extremity, who deſpiſed and made light of him in the Day of his Grace and Mercy: And how know you whether Chriſt will continue his Thoughts of Favour and Friendſhip to you at laſt, if you refuſe him now? If the Seaſon ſhould be once neglected, the Privilege might be loſt for ever. And ſhould you be left to your ſelves to diſpute it with this your *laſt* Enemy, how unavoidably muſt you fall and periſh before him?

LET me therefore perſwade you to ſhake off all Sloth and Security, and to get into Chriſt without delay.

Don't

Don't run off Matters to the laſt part of your Lives, which ought to be diſpatch'd the firſt. You that are *Young*, be entreated to conſider that this is the *beſt Opportunity* of your Lives for minding and managing this Great Work. And you that are *Old*, (whether you will own your ſelves ſo or not) muſt know, that this is the *laſt Opportunity* of your Lives, for doing of it. Let Young and Old therefore, be wiſe and conſider of theſe Things in time, leſt Death and Deſpair ſhould overtake and oppreſs them at once; and they be found moſt deſtitute of the Aids of Chriſt, when they ſtand in greateſt need of them.

3. *With what Comfort and Courage may ſuch as have clear'd up their Intereſt in Chriſt incounter Death!* Has not their *Lord gone out before them*, and *gotten* the Victory? And will he not *go out with them*, and *give them* the Victory? And what is there in a diſarm'd and conquered Enemy, that ſhould affright them? How boldly might all theſe Happy Souls even challenge Death, and dare, and defy, and out-brave it, in all its impotent Threatnings, and awful Approaches, and furious Aſſaults, and ſing the *triumphs* as Perſons that are well aſſured of Victory?

It was the chief Deſign of *Philoſophers*, by Principles of Reaſon to fortify themſelves againſt this frightful Adverſary, that ſo with a Maſculine Mind, and ardent and generous Spirits they might encounter this (*k*) inevitable Evil; but it is not either an affected or natural Bravery, or any *Pagan Philoſophy* whatſoever, that could ever furniſh any with Armour of Proof againſt the Dart of this *laſt* Enemy. But it is the Death of Chriſt, and the Conqueſt of Chriſt, and a comfortable Aſſurance of an Intereſt in him, that makes that to be the Reality of a Chriſtian, that was but a vain Boaſt of the *Heatheniſh* Philoſophers (*l*).

Let Chriſtians act but as becomes the Faith and courage of Chriſtians, and no talk of *Giants* would fright them from entring into the Land of *Canaan*: *Be not afraid of them*, ſays *Joſhua* to the *Iſraelites*, *for they are bread for us*, we ſhall eaſily conquer them all, and have a triumphant Poſſeſſion of

(*k*) *Fœlix qui potuit rerum cognoſcere cauſas,*
Atq; metus mortis & inexorabile fatum
Subjecit pedibus. Virg.

(*l*) *Dr.* Bates's *Works*, Fol. 436.

of the *Holy Land*. And, oh! How honourable would it be to the great Redeemer? and how much would it recommend Religion to the Judgment, Affections, and Practice of others, if there were but more of ſuch a Magnanimous, Chriſtian and Valorous Spirit to be found amongſt Profeſſors, with reſpect to their *laſt* Enemy?

And what is it, Sirs, that ſhould diſcourage you? Why are you ſo fearful, *O ye of little Faith*? Surely 'tis becauſe you have ſo little; had you but a ſtronger *Faith*, it would ſoon conquer your ſlaviſh *Fears*.

Let Believers but calmly conſider, and they cannot fear; let them conſider *all*, and there will be nothing left to fear. A *diſtemper'd Fancy* might form many frightful Notions, which are nothing to the purpoſe; but a truly *Divine Faith* can ſee into the Vanity of them, and eſtabliſh the Soul, and make it fearleſs.

I wiſh I could be any wiſe helpful to the Faith and Courage of any weak and fearful Chriſtians in their Engagements with this their *laſt* Enemy. I would *ſay*, as God commands (*m*) me, *to them that are of a fearful Heart, be ſtrong, fear not*: But it is God only who can *make* them ſo ſtrong as not to fear.

I cannot but think it may *obviate all their Fears*, and adminiſter Matter of much Courage and Comfort to them, to conſider what ſpecial Mercy, Protection, and Privilege (by the Favour and Grant of Heaven) belongs to them, *in every State wherein they have to do with their laſt Enemy*, as *alſo in their State of Exultation and Triumph, when he ſhall be finally and abſolutely ſubdued under them*.

In order to illuſtrate this, and give them the manifold Supports and Comforts of it, I ſhall conſider them in theſe *Three grand Circumſtances* of *Time* or *Being*. 1. In their *Actual Conflicts* with this their laſt Enemy, or in the *Article* of Death. 2. In their State of *Separation* after Death. And, 3. In their State of *Re-union* at the Reſurrection. And if I can encourge them in all theſe *Inſtants*, then ſurely they may Encounter this Enemy as Chriſtian *Heroes*, with a conſtant and undaunted Bravery of Faith and Reſolution.

First,

(*m*) Iſa. xxxv. 4.

First, *I ſhall conſider Believers in their Actual Conflicts with this their laſt Enemy, and in the Article of Death.*

THERE are ſome of God's own Children, who have made it the Buſineſs of their Lives to get ready for Death, that have not yet got above the Fear of *Dying*. They have good Aſſurances of being freed from all the evil *Conſequents* of Death; but yet they have very frightful Apprehenſions of *Death it ſelf*: They fear not to *be dead*, but they are afraid *to die*: They know they ſhall be free from all Puniſhments after Death, but they are terrified with the *Agonies* and *Pangs* of Death.

Now as to theſe, it muſt be granted, That the Apprehenſion and Expectation of Pain, has ſomething in it, which, *in its ſelf*, is truly formidable. He that has been in ſtrong Pain, will not be eaſily fortified againſt the Fear of Pain; and the Pains of Dying may poſſibly be greater, than what we have ever felt in Life. It is uſually ſaid (and believ'd too) that *Dying Groans are very emphatical*; and tho' the *Living know they muſt die*, yet none of the Living know *what it is to die*; nor have any of the Dead *come back* to inform us of it.

WELL, but let us conceive of Death as we will, and form the moſt melancholy Notions of it in our Minds we can: Yet there is enough in Religion to reconcile the Thoughts of Believers to it, and to inſpire and corroborate their trembling Minds with Fortitude and Courage, againſt its utmoſt Aſſaults and Batteries.

GIVE me leave but to mention theſe few Things, as ſo many *Antidotes* againſt your immoderate Fears of *Actual Dying*. That they might be Cordials at hand for you, and ſome neceſſary *Spiritual Anodines* in the Article of Death.

LET me deſire all dying Believers to conſider,

1. *The Safety of their Souls, in Death's fatal Conflicts with their Bodies.* Whatever is in danger, your Souls are ſafe; and whilſt your Souls are ſafe, there cannot be *much* in danger. It is but *Duſt* that *can* return to the Duſt, the *Spirit* ſhall return to GOD that gave it: It is but the *vile Cottage* that can fall, the *precious Inhabitant* ſhall be ſure of an Eſcape, and has a *Convoy* of *Angels* to attend and guard it, and bring it with triumph to its heavenly Manſions.

SHOULD

SHOULD the Souls of Believers die with their Bodies, they might well be afraid of dying; but neither *Men* nor *Devils*, nor *Death* it ſelf can hurt their Souls; for the Power, and Grace, and Faithfulneſs of GOD is their Security. *He will deliver his (n) Soul from going into the Pit, and his Life ſhall ſee the Light.*

2. *The Preſence of God with their dying Bodies.* Theſe ſhall not be left alone to encounter their ghaſtly Enemy. The Lord of Life will lead them on, and be with them in their laſt Combat. When Chriſt was in his Agonies, he had an *Angel from Heaven* ſent to ſtrengthen him; when Believers ſhall come into the Agonies of Death, they ſhall have the GOD of Heaven to ſtrengthen them: I don't ſay to deliver them from the *Stroke* of Death, but to ſtrengthen and comfort them in the *Hour* of dying: *My Fleſh and my Heart faileth, but God is the (o) Strength of my Heart, and my Portion for ever.* The Holy *Pſalmiſt* depended upon this, and took Courage; and amidſt all his melancholy Proſpects, concludes: *Yea, tho' I walk through the Valley of the Shadow of Death, I will fear (p) no Evil, for thou art with me; thy Rod and thy Staff they comfort me.* A Child of GOD might encounter Death with an Holy Security and Serenity of Mind; for he has the gracious Preſence of GOD with him in his dying Moments. He is at his Right-hand, and therefore he needeth not to be moved. The good Shepherd will not forſake his Sheep, nor ſhall the Beaſts of Prey, or the Evening-Wolves deſtroy them, but only ſend them to the ſafeſt Fold.

3. *The Promiſes of God to them in the Article of Death.* It might eſtabliſh the Hearts of all dying Believers, that GOD *will never (q) turn away from them to do them good*: Which Promiſe as fully reaches them in the Hours of Death, as ever it did in Time of Life. The *Mercy of God towards them endureth (r) for ever. Having loved his own which were in the World, he loved them to the (s) End.* If at any time he ſhould ſeem to turn from his People, yet even *then* he is *deſigning* them *good*, and *doing* them *good*. Death it ſelf ſhall not be any *hurt* to them, but an Introduction to the greateſt Good. Nay, the *Evil* that is in *Death* ſhall

(n) Job xxxiii. 28. (o) Pſal. lxxiii. 26. (p) Pſal. xxiii. 4. (q) Jer. xxxii. 40. (r) Pſal. lii. 1. (s) John xiii. 1.

put aſſeſt them; *Verily, Verily, I ſay unto you, If a Man keep my Sayings, he ſhall never* (t) *ſee Death*: In dying he ſhall not find Death, or he ſhall find no Bitterneſs in dying: The Property of it ſhall be altered, and Death be turned into a Bleſſing.

4. *The Shortneſs of their dying Pains.* What need you torment your ſelves with what is but ſhort and tranſitory? If *Life* it ſelf is but *ſhort*, how can *Death*, which is but the *Concluſion* and *End* of it, be thought *long*? It is but a *Wink*, ſaith the *Martyr*, and I ſhall be with Chriſt; *We ſhall all be changed*, ſaith the Apoſtle, *in a Moment, in the Twinkling of an Eye* (u). The Sickneſſes, indeed, and Pains and Diſtempers, that *lead* on to Death, might ſometimes ſeem long and tedious, but *dying it ſelf* will ſoon be over. There will be ſome Struggles of Nature, ſome inward Gripes, and perhaps ſome Sighs, and Groans, and Gaſps, and then you will die. And who knows but you have felt much greater Agonies before, than ever you ſhall feel when dying? Nay, and how evident is it, by what has occurr'd almoſt to every one's Experience, that the Deaths of ſome have ſeem'd to have had nothing at all of Pain or Terror in them? They have died at their Meals, they have died in their Chairs, they have died in the Street, they have only ſunk down, and fainted, and died, before either themſelves or others knew they were a dying. And who knows but ſuch an eaſy Diſmiſſion, and quiet Departure, might at laſt be the kind Allotment of Heaven to you? And why ſhould you fright your ſelves now, with what might poſſibly never hurt nor pain you hereafter? I ſee not any Reaſon to doubt but the *Fears* of dying are oftentimes worſe than the *Pains* of dying.

5. *The inward Aſſiſtances of Faith and Hope.* All they that have *liv'd* by *Faith*, might ſafely and chearfully *die by Faith*. Their *Faith will be to them the* (w) *Subſtance of Things hoped for, and the Evidence of Things not ſeen.* And that which preſentiates to them the great Realities of another World, will help them with eaſe thro' all their Difficulties in parting with this.

It is ſaid of ſome, That their Faith and Hope was ſuch, that *being tortured, they would not accept* (x) *Deliverance, that they*

(t) John viii. 51. (u) 1 Cor. xv. 51, 52. (w) Heb. xi. 1. (x) Heb. xi. 35.

they might obtain a better Reſurrection. From whence it is eaſy to obſerve, that ſuch is the lively Efficacy of theſe Graces, that they bear up Believers under the greateſt Tortures of Death it ſelf, in an Holy Expectation and Deſire of a better Life.

WHY then ſhould any pious Souls be diſcouraged, and fright themſelves ſo much with the *Difficulties of dying*, when GOD has already given them ſuch inward Aſſiſtances in themſelves as are abundantly ſufficient to repel ſuch Fears? Let them but exert the Power of GOD's Graces in them, and all their Fears of dying will vaniſh before them. *The Righteous*, ſaith *Solomon*, *hath Hope* (y) *in his Death*; and again, *The Hope of the Righteous ſhall be* (z) *Gladneſs*. Let them but live in the conſtant and ſteady Exerciſe of Faith and Hope, and all will be well and eaſy with them; *Neither ſhall they be afraid of* (a) *Deſtruction when it cometh.* But,

Secondly, *I ſhall conſider Believers in their State of Separation after Death.*

THIS may ſeem melancholy and frightful to ſome, but there is abundance of Mercy and Comfort that attends you even in this *ſeparate State*.

THAT I might explain my ſelf herein to your Satisfaction, I ſhall give you ſome ſhort Account of the great Privileges of that State.

Now the *Privileges* of a ſeparate State, are either ſuch as Belong to your *Bodies and Souls* in *common*, whilſt they are ſeparate; or ſuch as are *peculiar* to your *Bodies*, and *peculiar* to your *Souls*, during this Separation.

1. *There are ſome Privileges of a ſeparate State, that belong to the Bodies and Souls of Believers in common, during that State of Separation*, and they are eſpecially theſe Three following.

(1.) *Their Bodies and Souls both are in Covenant with God.* And what can you deſire more! *He hath* (b) *made with me an everlaſting Covenant, and this is all my Salvation, and all my Deſire.* The Covenant of GOD with Believers holds not only *in Life* but *in Death* too; *For whether we live, or whether we die, we are the* (c) *Lord's.* The Bonds of this Covenant rot not in the Grave. Their *Duſt* is ſtill the *Lord's*. And GOD is the GOD of *Abraham*, *Iſaac* and *Jacob*, now in their

(y) Prov. xiv. 32. (z) Prov. x. 28. (a) Job v. 21.
(b) 2 Sam. xxiii. 5. (c) Rom. xiv. 8.

ſeparate (d), as well as before in their *embodied* State.

(2.) *Their Bodies and Souls both are united to Chriſt*; they are ſaid to be *in* (e) him. *You in* (f) *me, and I in you.* And this Union is perpetual and indiſſoluble; even Death it ſelf that can triumph over all other Unions, yet can never make any Breach on this: It diſſolves even the *natural Union* betwixt Body and Soul, but can never diſſolve the *myſtical Union* betwixt Chriſt and the Soul, nay nor betwixt Chriſt and the Body neither: For the *dead Bodies* of Believers are all *dead in* (g) *the Lord*, and *ſleep in* (h) *Jeſus.*

(3.) *Their Bodies and Souls are then freed from all hurtful Evils.* The Death of the Body is the *Death of Sin*, both in Body and Soul for ever. *He that is dead is freed* (i) *from Sin.*

The Death of the Body is the *End of all Temptation to Sin*: For the Darts of the Devil can never reach ſo low as the Grave, nor ſo high as Heaven. He was once caſt out of Paradice, and ſhall never (k) return more: He is as to all the Dead confin'd to his Priſon, and not only *bound* for a *Thouſand Years*, but for all the Ages of Eternity.

The Death of the Body is the full *Period* of all *worldly Sorrows*, Afflictions, Pains, Sickneſſes, and Sufferings whatſoever. *All Tears ſhall then be wiped away from their Eyes, and there ſhall be no more Death, neither Sorrow nor Crying, neither ſhall there be any more Pain, for the former Things are paſſed away.* (l)

In ſhort; they are then fully free from all their *Fears*, not only from *ſinning*, but from *fear* of ſinning; not only from *ſuffering*, but from *fear* of ſuffering; not only from *dying*, but from *fear* of dying. All ſuch as were of *a fearful Heart* ſhall then fear no more for ever.

2. *There are ſome Privileges of a ſeparate State, that are peculiar to the Bodies of Believers, during their State of Separation from their Souls.* And they are eſpecially theſe Three.

(1.) *The Bodies of Believers are then put to reſt in their Graves.* And is there any Thing frightful or diſcouraging in that? The Grave is a Believer's Bed, and it is a Bed of

(d) Mat. xxii. 32. (e) 1 Cor. i. 30. (f) John xiv. 20. (g) Rev. xiv. 13. (h) 1 Theſ. iv. 14. (i) Rom. vi. 7. (k) Rev. xii. 8, 9. (l) Rev. xxi. 4

of Eaſe and Reſt. He *ſhall enter into Peace, they ſhall reſt in their* (*m*) *Beds.* The Grave is a Bed, and ſuch a Bed, wherein he is ſure to ſleep, (and how many would be thankful for ſuch a Bed?) And wherein he ſhall *ſleep in Jeſus*, which muſt needs take off the Fright and Horrour of it. Now is not Reſt and Sleep deſirable after long Labour? Surely the *Reſt of a labouring Man*, as *Solomon* ſays, *muſt needs be ſweet!*

(2.) *The Bodies of Believers are the Objects of God's Love, even in their Graves. Precious in the Sight of the Lord is the* (*n*) *Death of his Saints*, yea even the *Duſt* of his dead Saints; He values their Duſt more than Gold, foraſmuch as it was the Purchaſe of the Blood of Chriſt, and is ſtill united to him.

His Love to their dead Bodies is inſeparable and ſtronger than Death. *Who ſhall ſeparate us from the Love of God? Neither Life*, nor *Death* (*o*) ſhall ſeparate. When the deareſt *Relations* cannot bear the Sight of their dead Relations, but ſay as *Abraham* of his beloved *Sarah*, *bury my dead out of my Sight*, God looks upon his dead Saints with a conſtant Delight and Pleaſure.

(3.) *The Power and Faithfulneſs of God will keep the Bodies of Believers ſafe in their Graves, till they ſhall live again*; He watches over their Duſt till He ſhall build it up into Bodies again. *Thou ſhalt call and I will anſwer thee, thou wilt have a Deſire unto the Work of thy Hands.* (*p.*)

The Bodies of Believers are all of them ſacred *Depoſita*, and God will account for them, and raiſe them all up at laſt in Honour. The Time's a coming when all the Graves ſhall ſay to Believers, as the Keeper of the Priſon ſaid to the Apoſtle, *The Lord hath ſent to let you go, now therefore depart and go in Peace.* (*q*)

3. *There are other Privileges of the ſeparate State, that are peculiar to the Souls of Believers during their State of Separation from their Bodies.* And they are alſo eſpecially Three.

(1.) *The Souls of Believers are then with God. When the Duſt returns to the Earth as it was, the Spirit returns to God who gave it.* (*r*) When the Bodies of Believers at Death are

(*m*) Iſa. lvii. 2. (*n*) Pſal. cxvi. 15. (*o*) Rom. viii. 35, 38, 39. (*p*) Job xv. 14. (*q*) Acts xvi. 36. (*r*) Eccl. xii. 7.

are *gathered* to *their earthly Father*, their Souls are then gathered to their *heavenly Father*.

(2.) *The Souls of Believers are then inſtated in Life*: The Life which they liv'd in the Body was but a very imperfect, mean, and ſervile Life, had much Labour, and Difficulty, and Bondage in it; but now they are *entred into Life*, (s) into *true* Life, free, full, and honourable, yea, into an Heavenly, Angelical, God-like, and Eternal Life.

(3.) *The Souls of Believers are then made perfect*. *The Spirits of juſt Men in Heaven* are all of them *Spirits made perfect*, (t) I mean with ſuch a Perfection as is conſiſtent with a State of Separation from their Bodies. They have put on their ſhining and triumphal Robes, and are preſented to GOD *without Spot* or *Wrinkle*.

AND if theſe are the *Privileges* of Believers, even in their *State* of *Separation by Death*, why might they not enter the Liſts with their *laſt* Enemy with Courage and Chearfulneſs?

Thirdly, *I ſhall conſider Believers in their State of Reunion after the Reſurrection*.

BY this we *ſuppoſe*, *that their dead Bodies ſhall be raiſ'd again*, and the Scripture is very plain and expreſs in the Doctrine of the Reſurrection; *The Sea muſt at laſt give up her Dead, and Death and the Grave muſt deliver up all their Dead*. (u) Thy *dead Men ſhall live*, together with my dead Body ſhall they ariſe. (w) *Awake, and ſing ye that dwell in the Duſt, for thy Dew is as the Dew of Herbs, and the Earth ſhall caſt out the Dead. I know that my Redeemer liveth, and that with theſe Eyes I ſhall ſee him at the laſt Day; and tho' after my Skin Worms deſtroy this Body, yet in my Fleſh I ſhall ſee God, whom I ſhall ſee for my ſelf,* (x) *and my Eyes ſhall behold, and not another, tho' my Reins be conſum'd within me.*

THERE'S nothing ſhall obſtruct this mighty Work of GOD; his infinite Power will ſurmount the greateſt Difficulties. Tho' never ſo many of them, with the Prophet *Jonah*, *I ſhould go down to the Bottom of the Mountains, and the Earth with all her Bars ſhould be about them there, yet he would*

bring

(s) Mat. xviii. 8. (t) Heb. xii. 23. (u) Rev. xx. 13. (w) Iſa. xxvi. 19. (x) Job. xix. 26, 27.

bring up (y) *their Lives from Corruption*, and ranſom them from the deepeſt Ruins.

Were Believers to die and live no more, the Thoughts of dying might well be terrible; but they ſhall ſurely riſe and live again. *Their Fleſh* in the Grave *reſteth in Hope*, and ſhall *riſe in Glory*. *It is ſown in Corruption, it is rais'd in* (z) *Incorruption; it is ſown in Diſhonour, it is rais'd in Glory; it is ſown in Weakneſs, it is rais'd in Power; it is ſown a natural Body, it is rais'd a ſpiritual Body.* The Bodies of Believers ſhall not only be rais'd, but ſhall be vaſtly improv'd by the Reſurrection. They are *vile* Bodies at preſent, but then *they ſhall be faſhioned and made like* (a) *to the glorious Body of Chriſt himſelf.*

Now the *Privileges* of Believers, when their Bodies and Souls ſhall be *reunited* at the Reſurrection, are many and great. I can but barely mention theſe few following.

1. *They ſhall then meet the Lord in the Air*; and they ſhall *all* meet him: They ſhall be gather'd together in one Body: *He ſhall ſend his Angels with a great Sound of a Trumpet, and they ſhall gather* (b) *together his Elect from the four Winds, from one End of Heaven to the other.* And being thus gather'd, they ſhall all meet the Lord. *The dead in Chriſt ſhall riſe firſt, and then they which are alive and remain ſhall be caught up together with them in the Clouds to meet* (c) *the Lord in the Air.* — And no Tongue can expreſs the loud *Allelujahs*, the harmonious *Anthems*, the joyful *Hoſannahs*, and the univerſal *Acclamations* of all the triumphant *Choir*, that ſhall attend this general, glorious, and long expected Meeting, in which commences the eternal Happineſs of all God's Elect.

2. *They ſhall then be ſeparated from the Wicked*, and diſtinguiſh'd from all the ungodly Multitude of Reprobates. *Before him ſhall be gather'd all Nations, and he ſhall* (d) *ſeparate them one from another, as a Shepherd divideth his Sheep from the Goats, and he ſhall ſet the Sheep on his Right Hand, but the Goats on the Left.*

3. *They ſhall then be own'd by God himſelf and the Lord Jeſus Chriſt, with Marks of peculiar Reſpect and Honour.* The great God himſelf will then honour them. *They ſhall* (e) *be mine,*

(y) Jon. ii. 6. (z) 1 Cor. xv. 42, 43, 44. (a) Phil. iii. *ult.* (b) Mat. xxiv. 31. (c) 1 Theſ. iv. 16, 17. (d) Mat. xxv. 32, 33. (e) Mal. iii. 17, 18.

mine, ſaith the Lord of Hoſts, in the Day when I make up my Jewels: And then ſhall ye return and diſcern between the Righteous and the Wicked, between him that ſerveth God and him that ſerveth him not. And the Lord Jeſus Chriſt will confeſs them with Honour, as thoſe that have been ſteadfaſt to his Faith and Intereſt in the World. *Whoſoever ſhall confeſs me before Men, him will I confeſs alſo before my Father which is in Heaven.* (*f*)

4. *They ſhall then be openly acquitted of all Charges.* Whatever unjuſt Aſperſions, Defamations, Reproaches, and uncharitable Cenſures they have lain under from any of their Enemies in this World, they ſhall then be fully juſtified and clear'd from all, yea and all the Guilt of their *Sins* for ever remov'd, and a final and eternal *Abſolution* be publickly proclaim'd. How full and long ſoever the diſmal Catalogue of their Sins has been, it is then to be *blotted out, when theſe Times of refreſhing are* (*g*) *come from the Preſence of the Lord.*

5. *They ſhall then joyn with Chriſt in judging the World.* They ſhall ſit down with him on his glorious and heavenly Throne. *To him that overcometh will I grant to ſit with me on my Throne,* (*h*) *even as I alſo overcame and am ſet down with my Father on his Throne.* And they ſhall joyn with him as *Aſſeſſors*, in the awful and final Judgment. *Know ye not*, ſaith the Apoſtle, *that the Saints ſhall judge the* (*i*) *World*? And how glorious will they be in themſelves, and how terrible to their Enemies, when they ſhall appear in ſuch a Form?

6. *They ſhall then be inſtall'd in their Kingdom.* How mean and contemptible ſoever they may look now, yet they have a Kingdom in *Promiſe*, and ſhall then have it in *Poſſeſſion. Fear not little Flock, it is your Father's good Pleaſure to give you a Kingdom.* (*k*) *Come ye bleſſed of my Father, inherit a* (*l*) *Kingdom prepared for you from the Foundation of the World.*

7. *They ſhall then be confirm'd in Holineſs*: Not only perfected in it, but confirm'd in their Perfection. *He that is holy, let him be holy* (*m*) *ſtill*: His *Well of Water ſhall be ſpringing up unto everlaſting* (*n*) *Life.*

8. *They*

(*f*) Mat. x. 32. (*g*) Acts iii. 19. (*h*) Rev. iii. 21. (*i*) 1 Cor. vi. 2. (*k*) Luke xii. 32. (*l*) Mat. xxv. 34. (*m*) Rev. xxii. 11. (*n*) John iv. 14.

8. *They ſhall then have Communion with Angels.* It is ſaid, *They ſhall be as the* (o) *Angels*; they ſhall live and and reign and joyn Conſort with all thoſe heavenly Hoſts. *I beheld and heard the Voice of many Angels round about the Throne; and alſo the Beaſts and the* (p) *Elders; and the number of them was Ten Thouſand times Ten Thouſand, and Thouſands of Thouſands; ſaying with a loud Voice, Worthy is the Lamb that was ſlain, to receive Power, and Riches, and Wiſdom, and Strength, and Honour, and Glory, and Bleſſing.*

9. *They ſhall then be for ever with the Lord.* And this is the eternal Perfection of their Happineſs: They ſhall *then*, as the Apoſtle ſpeaks, *ſee him Face to* (q) *Face, and know him as they are known of him.* And not only ſee him and know him, but take up their eternal Abode with him. Some *Glimpſes* of his Glory they have ſeen before, and ſome lightſome Beams of his Face and Favour have ſhone upon them in this World, but then they ſhall enjoy the whole Sun of Righteouſneſs, the whole Sea of Goodneſs, the eternal Father, the eternal Son, and the eternal Spirit, and enjoy him as their *All in All* eternally. Then they ſhall have Leiſure (r) for it, and then they ſhall meet with no Diverſion from it, but ſhall be for ever drinking of the River of his Pleaſures, and ſolacing themſelves in the Fulneſs of his Joys. They have an Eternity before them, and ſhall have the eternal Enjoyment of him, and an eternal Complacency and Satisfaction in him. With all the *Morning Stars* they ſhall then *ſing together*, and with the *Sons of God* they ſhall be *ſhouting for Joy* for evermore. This is the Conſummation of their Felicity, *That God himſelf ſhall be with* (s) *them, and be their God.* And well may the Apoſtle infer from hence, *Comfort one another with theſe* (t) *Words.*

Now if all this be true, and all theſe the undoubted *Privileges* of ſuch as are found in Chriſt; *then with what Courage and Comfort might all Believers, who have clear'd up their Intereſt in him, encounter their laſt Enemy?* What is there in *Death*, or in *being dead*, that ſhould ſo much fright them? The *Dart* remains, but the Sting is gone. And that which was a *Curſe*, is chang'd by the Grace of Chriſt

(o) Mat. xxii. 30. (p) Rev. v. 11, 12. (q) 1 Joh. iii. 2. (r) *Vacabimus & videbimus.* Aug. (s) Rev. xxi. 3. (t) 1 Theſſ. iv. 17, 18.

into a *Covenant-Bleſſing*; for thus runs the Charter of the Goſpel, *Life* or *Death*, (*u*) *Things preſent*, or *Things to come*, *all are yours, and you are Chriſt's, and Chriſt is God's.*

Thus I have finiſh'd my *Subject* and my *Time*: If I might be allow'd but a little of *yours*, I would endeavour to *benefit* the *Living*, by doing ſome *Juſtice* to *the Dead*.

It is a Day of Darkneſs and Sorrow, and of great Rebuke to all of us, that we are call'd to theſe mournful *Obſequies*, for one whom we dearly lov'd, and whom others have ſo juſtly valu'd, as a *Man*, and *Gentleman*, and *Chriſtian*, of a very uncommon Worth.

An *awaken'd Senſe* of our great Afflictions, is *allow'd* us by God, and *requir'd* of us. It is no Vertue to *bear* what we do not *feel*, and a very unbecoming Temper, *not to be griev'd* when *God ſmites*.

It is certainly a very great Aggravation of the *preſent Loſs*, that it ſhould be at ſuch a *Time*, in ſuch a *Place*, ſo very *ſurprizing* and ſo *early*; that a Life that promis'd ſo much Good to the *World*, to his *Family*, and to the *Church*, in ſuch a licentious and profligate *Age* as this, ſhould be cut off at *one Stroke*, when it had run but to the *Term* of *One and Thirty Years*. We may well, with the *Pſalmiſt*, *pour out our Complaints to God, and ſhew him our Trouble, when our Spirits are overwhelmed within us.* And we might eaſily pour out our Complaints to Men too, and burden the Hearts of our Friends with them, but how little would that eaſe our own: But we will chuſe rather to be *ſilent* under the *Rebukes* of God, when he thus *corrects us for our Iniquities*; or at moſt only to ſay, *It is the Lord, and let him do with us and ours as ſeemeth good in his ſight.*

We doubt not but the *End of his Life* (whom we now commemorate) was the *certain Beginning* of a bleſſed *Immortality to him*, and in this we are *comforted*.

He was one who had once a Nail with us in this *Tabernacle*, and has often appear'd as a bright Patern of *Reverence* and Serioufneſs in the Worſhip of God amongſt us.

He was not a *Stranger* to any of you; but yet ſuch was his great *Humility*, that he did what he could to conceal his Worth from moſt; and would not ſo much as ſeem to

(*u*) 1 Cor. iii. 22, 23.

to put any Value upon himſelf, either by Word or Action, but made it his Buſineſs to *exerciſe* himſelf continually in this, *To have a Conſcience void of Offence towards God and towards Man*; to be good and quiet in Religion; to ſerve God, his Soul, and his Friend, without Stir, and Noiſe, and Oſtentation.

I have Reaſon to believe, That I knew as much of him *as any Man did*, and I ſhall ever value the *Honour* of his *Friendſhip*. And *now when he hears me not*, I can ſpeak of his Praiſe.

I need not inform many of you, That as to his *Parentage*, he was of the *Seed* of *God's Friends*. And to be born of Religious Parents, as it is no ſmall *Praiſe*, ſo it is no ſmall *Privilege*. *The Glory of Children*, ſaith *Solomon*, *are their Parents*; and *the Generation of the Righteous ſhall be bleſſed*.

As for his ſorrowful *Mother*, ſhe is ſtill living, and therefore we muſt not offer at her *Praiſes*, *nor does ſhe believe ſhe deſerves any*. May God be the Support of her Age, her Comfort in her Sorrows, and Better to her than *Ten Sons!*

But as to his eminently pious *Father*, he has long ſince paſs'd the *Swellings* of *Jordan*, and is number'd amongſt the *Bleſſed*. He took not up his Religion with the *Times*, nor forſook it in the greateſt Difficulties, but dared to go on, when *he that departed from Evil was ſure to be made a Prey*. He *was a burning and ſhining Light* in his Place, tho' every Eye could not bear that Light. He diſtinguiſh'd himſelf from many, but was a great Ornament to Religion, a generous Patron of it, and an exemplary Patern in it. And ſurely the *Sun* it ſelf muſt have look'd pale, and the Spheres have caſt out their Stars, if a *Deſcendant* of ſuch a *Parent*, and a *Child* of ſo *many Prayers*, had *forſaken the God of his Fathers*, and had left no more to be ſaid of him, than *Philoſtratus* ſaid of *Perinthius*, barely *That he was the Son of* Rufus.

But this was not only the *Son* of ſuch a *Father*, but a Son that in many, and in the greateſt reſpects did truly *Patrizare*, and walk worthy of ſo high a Birth. And if I may ſpeak in the *Jewiſh* Language, *he has left many Stones himſelf for his own Monument*, and therefore needs not the artful *Panegyricks* of others, to tranſmit his Memory to Poſterity.

As to his *Natural Parts*, his *Underſtanding* was quick and penetrating; his *Judgment* was ſolid and clear; his *Memory* faithful and ſtrong; his *Fancy* pregnant and fluent; and, his *Expreſſions* maſculine and full.

He was carefully *Inſtructed* from a Child in the Holy Scriptures, and after that committed to the Care of a pious *Tutor*, whoſe Office it was to improve him in *Religion* as well as *Learning*. And ſurely that muſt be the happieſt Inſtitution of younger Years, when Reaſon and Religion are faſhion'd and moulded together in a tender Mind.

His *Temper* was Candid, Affable, and Courteous; his *Words* were ſincere, and guarded with the utmoſt Severity againſt all Equivocation, Flattery, or Prevarication; His *Converſation* was Manly, Unblameable, and Exemplary; his *Morality* was Part of his Religion; and in every Capacity he had a *Baſis* of Honeſty and Integrity to fix upon.

He was a faſt *Friend* to his Friend, and willing to do good to all Men. He was as generally *belov'd* (for ought I have heard) as *known*: Of whom it might be ſaid, as of the famous *Antonine* of old, *He had this Praiſe crowning all the reſt, that he had no Gainſayer of his Praiſes.* I have not heard of any Duſt to be blown off from this Diamond; but *he liv'd deſir'd*, and *dy'd lamented*.

What he was in his *Relative Capacity*, as *Son*, and *Brother*, as *Husband*, *Parent* and *Maſter*, I leave to the *Tears* of ſuch, who had Reaſon to know this beſt, to tell you.

His *Charity* to *the Poor* (without Diſtinction) was very diffuſive and bountiful: His *Purſe*, and *Table*, and *Intereſt* frequently ſupply'd the Neceſſities of many. He was ready to communicate, and lov'd Mercy; and ordinarily out-did the Expectations of ſuch as recommended any charitable Object or Deſign to him.

His *Piety* towards God was much evidenc'd in his Reverent and Solemn *Attendance* on *publick Ordinances*; in his careful *Sanctification* of the *whole Sabbath*; in his conſtant *Performance* of *Family Worſhip*; in his faithful *Inſtruction* of *Children* and *Servants* according to their Capacities; and in his Willingneſs to be *admoniſh'd* as to his *Duty*, and *reprov'd* in any Thing he *did amiſs*.

I cannot but with Pleaſure *reflect* upon the many *happy Hours* we have had in private and cloſe Converſation for *ſome Years* laſt paſt, wherein we have always talk'd our Caſes and Hearts with the greateſt Plainneſs and Freedom; and whereby I have been adjur'd to be faithful to his Soul, and upon no Account whatever to deceive or flatter him.

I have ſeen him in the greateſt *Diſtreſſes* and *Anxieties* of Mind, concerning his *ſpiritual* and *eternal State*; and ſhall never forget the *Multitude* of *Tears* he has ſhed with me on thoſe Occaſions.

How bitterly has he bewail'd the Folly and Pride of his Heart, in pretending (as he told me he had ſometimes done) to advance *Reaſon* above *Revelation*? And ſurely there was not any Man more fully convinc'd of his own *natural Corruption* and *Self-inſufficiency*, and the *indiſpenſible Neceſſity* of the *free* and *effectual Grace* of the Goſpel, and the *pure* and *ſpotleſs Righteouſneſs* of *Chriſt* for the *Juſtification* of *Sinners*, than he was.

He told me, whatever his former *Arguings* and *Thoughts* had been, That he had now felt the Truth and Impreſſions of the *Calviniſtical Doctrine*, and was fully perſwaded, beyond all Diſpute, that it was the Truth of God; and that one Hour's Experience of Things in a Man's own Heart, was enough to confute an Hundred plauſible Arguments of ſubtle Men to the contrary.

I could ſpeak much of the great Pleaſure he took in all ſuch *Authors*, which upon Scripture Foundations moſt nervouſly defended the Eſſential Principles of the Chriſtian Religion; and the great Application of his Mind to ſuch Studies, as eſtabliſh'd him moſt in the Belief of the Divinity of the Holy Scriptures, the Doctrine of the Bleſſed Trinity, the Incarnation, and Satisfaction of Chriſt, and the eternal Retribution of a future State.

He had always a Diſlike to the fooliſh Singularities of Men: To a ſuperficial and perfunctory Management of Holy Offices: To all trifling, heartleſs, and formal Diſcourſes upon ſerious Subjects: And to any Man's venting his Spleen, Pride, and Paſſion againſt others, which he look'd upon ſo directly contrary to the meek and generous Spirit of Chriſtianity. He never could judge that Doctrine good, which had not a Tendency in it to make Men ſo:

And

And would always be pleas'd with that moſt, which bound the Conſcience, ranſack'd the Heart, and influenced the Life to practical Godlineſs.

He was earneſtly deſirous of the true Knowledge of *Chriſt* and his *own Heart*, and long'd for the Manifeſtations of God's Love, and the Light of his Countenance. He waited for clearer Evidences of Spiritual Life, and for greater and more undeniable Convictions of God's ſanctifying Work upon his Soul, of his Intereſt in the eternal Covenant, and his Right of Claim to the heavenly Inheritance; the want of which, he has often told me, has kept him from the *Sacrament*. In which his *unhappy Miſtakes* I have endeavour'd to rectify him, but wiſh it had been to his better Satisfaction; ſuch is the Caſe of many truly gracious Souls, that they cannot rejoyce in the Grace given them. They are kept low in their Spirits, by the ill Habits that prevail in their Bodies, or elſe by the Miſtakes of their Minds, or by the Buffetings of Satan, or Miſapplications of Scripture, or Weakneſs of their Graces, or Miſgivings of their own Hearts, or the Withdrawings of God from them: Under all which it is common for them, to *water their Couches with Tears*, and to *turn their Harps into Mourning, and their Organs into the Voice of them that weep*.

It would be eaſy for me to exceed my Time, and perhaps your Patience, in giving you the *full Character* of the *Deceas'd*: But I am loth any farther to tranſgreſs the one, or to treſpaſs upon the other.

I *ſhall only add*, That he ſeem'd to *be one born for the good of many*. In his Carriage he was kind and affable, grave and winning, prudent and profitable; and never ſeem'd to be pleaſed with himſelf, but when he was pleaſing either God or Men, or ſome Way engaged upon what would bear Reflection.

In ſhort, He was a *ſteady Chriſtian*, a Ship well balanced with ſound Knowledge, with rooted Sincerity, with Love of the Truth, and not carried about with every Wind of Doctrine.

And therefore in the Loſs of ſuch a Perſon we are allow'd to mourn. However, we muſt *not mourn as Men without Hope, for thoſe that ſleep in Jeſus*. But all our Sorrows ought to be moderated and bounded, and kept within the juſt and equal Rules of Reaſon and Religion.

And

And indeed upon his *own Account*, Why ſhould we mourn at all? 'Tis happy for him, how ſad ſoever it is for us. He is ſitting down with *Abraham*, *Iſaac*, and *Jacob*, in the Kingdom of God; has ſhot the great Gulf with ſafety, is paſt all his Dangers, and quit of all his Fears; and has conquered all his Enemies, yea, even the *laſt* Enemy, which is *Death*, and is now ſinging the Songs of *Zion*. And who could not wiſh his Soul in *his Soul's ſtead*? And that he were ſafely landed with him in thoſe peaceable Regions of Light, and Life, and Love, to ſee God and the Lamb, and to ſing the *Triumphs* of *Grace*, in conſtant, harmonious and eternal *Anthems!*

He was happily *ſurpriz'd* into all the amazing Glory of this heavenly State, in his *early Age*; and for any thing appears, was not aware that his laſt Sickneſs ſhould in any likelihood be *Sickneſs unto Death*, and therefore the Terrors of Death (which yet afore had been ſo terrible to him) did not at all affright him now: Nor was he ſo much as apprized of the *Nature* of the Diſtemper whereof he died.

And what *remains* now, but that we ſhould be Followers of the *Faith* and *Holineſs*, of the *Life* and *Obedience*, of the *Charity* and *Candour* of ſuch as have gone before us; That ſince God has depriv'd us of them, their Vertues ſhould live in our Memories, and their pious Examples in our Lives!

And why ſhould not all *Believers* be *reconciled* to the *Thoughts* of *dying*? Why ſhould they *quarrel* any more with *Death* their *Friend*? Is there any of all the Friends they muſt leave behind them, that can make them ſo happy as Death will? And what ſignifies a ſhort and periſhing Life, which *muſt* quickly end? And who can but be willing to exchange it for a better? And let ſuch a tranſitory Life run into Life Eternal?

And what tho' we ſhould *die a little before our Time!* The *World* might perhaps be *weary* of us *already*; and if we can but be *welcome* to *Heaven*, why ſhould we not chuſe an infinitely more delightful Society above, rather than thruſt ourſelves upon ſuch below, who can ſcarce forbear to tell us, our Company is a Burden to them.

There is an excellent Treatiſe of *Plutarch*, wherein he ſhews us, *how we might make an Antidote of Poiſon*: Sure I am,

am; That a Christian might learn out of the *Gospel*, how to prepare himself a *Cordial*, even out of the Bitterness of *Death* it self. This *Enemy*, by Christ, is become his *Friend*; and this mighty *Conqueror*, a *Servant* to the *Captive*.

O! How happy is it to be always ready! To have Death disarm'd, our Work done, our Watch set, our Pardon seal'd, our Titles clear'd, and our Lamps trim'd, and to be able with an holy Magnanimity to meet our Enemy, and say, *Death do thy worst!* Then, *Come Lord Jesus, come quickly!*

FINIS.

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